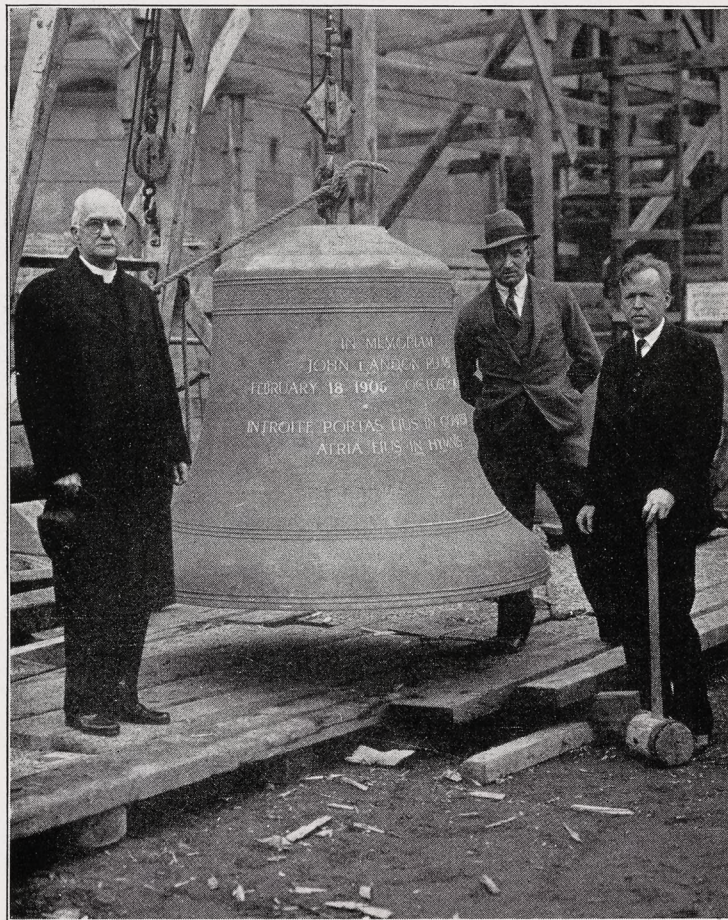
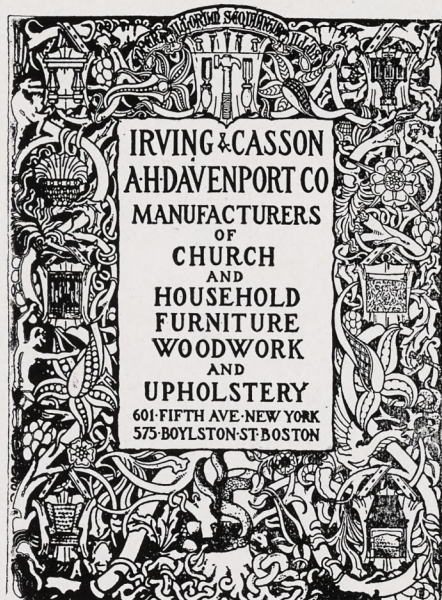


The **WITNESS**

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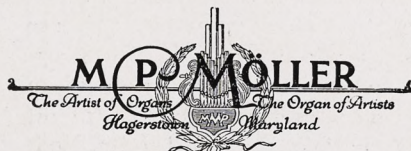
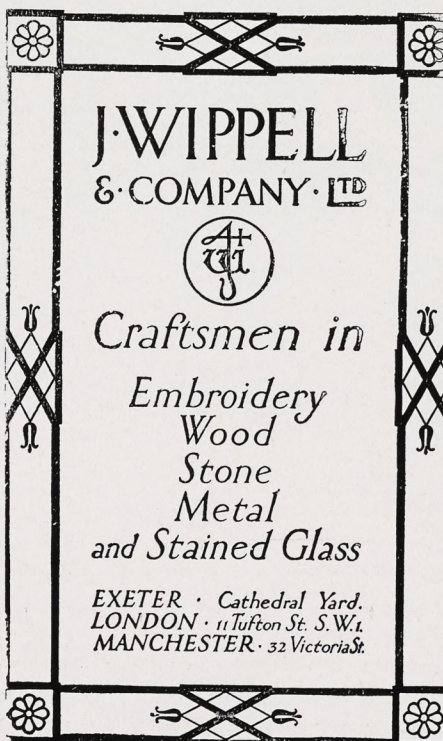
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THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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EDITORIAL COMMENT

OFFICERS AT THE CHURCH Missions House are patient in their effort to make the rest of us understand their figures. A number of bulletins have recently been received from headquarters giving us all sorts of important figures. Nevertheless we still feel that in revising the budget they have cut missions drastically, but have failed to reduce, really the expenditures of the departments in New York. Their most recent communication states that the decrease in estimated expenditures in 1932 as compared with 1931, for all work done under their direction both at home and abroad, will be approximately \$331,805. However they do not make clear, at least to us, just where this saving is to be made. A previous communication stated that the expenditures of the departments at 281 Fourth Avenue (general administration, social service, religious education, finance, publicity and field) totalled \$415,863 in 1931. The reduced budget for 1932 allows for the possible expenditure of \$408,836 by these same departments. This indicates a saving of but \$7,027, which is hardly a figure to justify the superlatives used by the department of publicity in announcing "drastic cuts which have gone beyond mere economy and have actually crippled the work." The difference between appropriations and actual expenditures (lapsed balances) will materially increase this saving. Nevertheless it seems improbable, as things now stand, that there will be sufficient savings in these departments to bring them up to a figure indicating that they are bearing even a proportionate share of the cuts that have been necessary. The will of the Church, as expressed at General Convention, was very definitely that these departments should bear, not a proportionate share of the burden, but as large a part of it as possible in order that the work in the field might not suffer. These figures seem to show that the opposite is the case; that the missionary work is bearing a large part of the burden in order that the work of secretaries at the Church Missions House may continue practically undisturbed.

THE IDEA, long accepted by most Episcopalians, that matters pertaining to politics should not be mentioned in a pulpit seems to be passing. Speaking at the dedication of Seabury Hall at the General Seminary, Bishop Manning urged his clergy to preach sermons in support of Judge Samuel Seabury who is waging a battle against corruption in politics. A few weeks later Bishop Stires of Long Island urged, even more strongly, that it was the duty of the clergy to attack political corruption from their pulpits. More recently at the service for the relief of the unemployed, held the evening of March 20th at the Cathedral of St. John the Divine in New York, Mr. William H. Matthews, director of the emergency relief bureau of the unemployment committee of the city, criticised the churches for not bringing pressure to bear upon municipal and state governments with demands for more adequate relief for the destitute. Churchmen are unanimous in their opposition to political corruption and in their desire for adequate relief for unemployed workers, and we are entirely with these New York Bishops who had the courage to speak out. Nevertheless it should be pointed out that the use of the pulpit for the advocacy of these worthy causes is breaking down a precedent long accepted in the Episcopal Church. Possibly it is time that it was discarded. But those advocating the change should do so only if they are prepared to have expressed from our pulpits political opinions with which they themselves may thoroughly disagree.

TOO MUCH PRAISE cannot be given to the treasurer of the National Council, Dr. Louis B. Franklin, for the manner in which he has handled the trust funds of the Church. We doubt if there are a half dozen business establishments in the country that can show such a record. At a time when there is drastic depreciation of investment securities of all types, so carefully have the funds of the Church been handled that Dr. Franklin was able to report to the

Council a net loss of only two per cent. The report shows the purchase of \$5,243,362 worth of securities. The market value of these securities on January 11th was \$4,907,837. Against this small depreciation the report shows a credit of \$236,654 as a profit on the sale of securities at prices above their book value.

Business men, a bit enviously, praise loudly, such an accomplishment.

IS THE WORLD sick because men have believed in God or is it sick because Christians have misrepresented the God in whom they profess to believe?

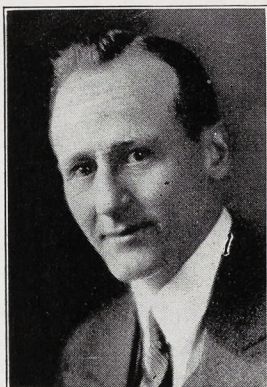
THE CHRISTIAN WAY OUT

By

HARRY W. LAIDLER

President of the National Bureau of Economic Research

RALPH FLANDERS, vice-president of the American Society of Mechanical Engineers, recently declared that, with proper social planning, engineers in this country "could provide raw material, machinery and trained labor sufficient to flood, bury and smother the population in such an avalanche of food, clothing, shelter, luxuries and material refinements as no Utopian dreamer in his busiest slumbers has ever conceived."



H. W. LAIDLER

And yet we find today millions of human beings in the charity lines, many of them facing actual starvation, while machinery stands idle and food is rotting on the ground.

A few years ago many boasted that the new capitalism was leading us to the promised land. Under that new capitalism there were, from 1920 to 1927, anywhere from a minimum of 1,400,000 to 4,200,000 out of jobs, while many who had work were receiving far less than was required for a normal existence. Today that great army of unemployed has reached seven or eight millions and, if we consider those partly unemployed as well, around twelve million. What demoralization of body, mind and spirit is represented by these cold statistics of enforced idleness it is impossible even to describe.

Confronted by this situation, such conservative thinkers as the Dean of the Harvard School of Business Administration declare that, "if something is not done which changes the situation, we may well be facing an immediate major breakdown of capitalism."

FUNDAMENTALLY our present insecurity is due to our extremes in wealth and income distribution and to our lack of social planning for the common good. A few years ago a gentleman died in New York with an estate valued at \$180,000,000. About the same time the average wage in the country was estimated by the National Bureau of Economic Research at about \$1200 a year. It would take 3,750 wage earners, work-

ing for a forty year period, to earn, but not to put aside, as much as that one individual was able to put aside by the time that he died. The 513 receivers of incomes of a million dollars or more in 1929 received returns equivalent to the yearly wage of over a million average wage-earners.

Such differences in income and wealth were attributed in the old days primarily to difference in ability, in industry, in thrift, in risk. The marked differences of income which confront us today are due primarily, however, to the differences in the ownership of our natural resources and of the basic industries of the country. Nor are they necessary as an incentive to industrial activity. They do little to increase the happiness of their recipients. They are a frequent cause of arrogance, of parasitism and of anti-social activities on the part of the wealthy. They make permanent the misery of the poor; corrupt our sense of values and in the end, must lead to a demand for a fundamental change.

These extremes are a prime cause of unemployment. Almost automatically those possessing great wealth put aside a large part of their income into new productive machinery to turn out more goods for the mass of the people, with limited funds, to buy. The result has been the construction of an industrial equipment in many industries out of all proportion to the effective consumption power of the people. As mass production takes the place of small scale production, this lack of balance between productive power and the consumption power of the masses becomes an increasing source of insecurity.

Today we have planning within one plant or corporation. We have no planning in industry as a whole. Each corporation is thinking in terms of maximum profits for itself, not social welfare for all. After every depression each corporation endeavors to expand its force and machinery with the aim of acquiring as large a proportion of the business in a specific field as possible. This leads to overexpansion, to the saturation of the market, and ultimately to the falling off of sales, the discharge of the workers and to another period of depression. Only when we organize industry on a nation-wide or on a world-wide scale can we eliminate such periods of economic chaos.

OUR present organization of economic society gives no assurance of security, of equality of opportunity, of human brotherhood. Its motto is, "Each for himself and the devil take the hindmost." Its god is profit, and, in most decisions on policies of hiring and firing, of wages and hours, of individual and collective bargaining, of price and quality of goods, and of international relationships, the first consideration is given to profits, rather than to human personality.

The present order thus runs directly counter to the ethical concepts of Christianity. Christianity will succeed or fail in proportion as it is able to translate its ideals into the social fabric and to bring about in our tremendously important economic relationships a kingdom of justice, of security, of equality of opportunity, of human brotherhood, a kingdom where human welfare is placed before money and where every endeavor is made to provide for the masses the life more

abundant.

Only when the primary drive of industry is service, not the amassing of great fortunes; only when reward is dependent upon merit, and not on the accidents of birth; only when all men and women able and willing to work are assured a job and when the mass of men and women have an opportunity to enter into the finest heritage of modern civilization, will such a kingdom come near to realization. An increasing number of Christians are coming to the conclusion that these things cannot be achieved except by a complete transformation of industry from the basis of private ownership to that of cooperative or community control of our industrial life. And such a transformation, they believe, will, for the first time in civilization, lay an economic and social foundation conducive to the finest development of the spiritual nature of the common man.

THE STORY OF THE CHURCH

VIII. *The Petrine Claim*

By

BISHOP JOHNSON

BEFORE the reign of Constantine (308 A. D.) the Church was a brotherhood, existing in the Roman Empire in defiance of the State. It was therefore singularly free from those who used their religion for social uplift or for the loaves and fishes. When Christianity became the state religion, it entered upon an entirely new sort of existence. It at once attracted to its membership those who sought the favor of the court and those who posed as scholars. It was impossible for the Church to avoid giving a reason for the faith that was in it. In order to make the creeds palatable to the wise and to the mighty Christian philosophers began to assert their explanations of our Lord's divinity in order to suit their academic theories, and this process has gone on ever since.

We have seen how Arius, who was a prominent rector in Egypt proposed to explain that Christ was a creature whom God had adopted rather than the only begotten Son of God. It was true that he had an able antagonist in Athanasius, but no forensic skill of itself could have persuaded the Nicene fathers to repudiate the implicit faith which they had in our Lord's deity. They had not worshipped a creature and they had worshipped Christ. It was however, the statement of Arius which forced them to define Christ's divinity which they had previously taken for granted. This passion for definition continued, as it was quite in keeping with the Greek mind, and it was the Greek and not the Latin who dominated the Church for the first five centuries.

The claim of the Papacy that it has been the mouth-piece of the Church from the beginning breaks down

in the study of early history. We do not blame Cardinal Manning for having said that "an appeal to history was treason to the (Roman) Church". The modern claim that it had infallible authority in the early Church is quite unknown in the records of that day. The General Councils and not Papal bulls settled questions of faith. There was, what Father Puller has well named, "a conspiracy of silence" about these ex cathedra utterances of Rome prior to 450 A. D.

It would be difficult to build up the Papal theory upon the utterances of the Greek fathers at any period of the Church's history. The General Councils were not summoned by the Pope. He did not determine the place where they met nor the canons that they passed. Indeed the Roman Pontiff was quite indignant that the fourth General Council should have met in the East and should have made further definition of the faith, and that the Canon of Chalcedon (451) attributed the primacy of Rome, not to the fact that it was the See of Peter as Leo desired them to do, but to the fact that Rome had the primacy because it was the imperial city.

In order to understand the Roman claims, you must first understand that even if our Lord had given a supremacy to St. Peter, He had not indicated that he received such a commission as bishop of Rome, nor had He indicated that such authority should be vested in those who succeeded him in that See. It was the desire of Pope Leo to establish that connection with Peter when he asked Chalcedon to declare that Rome had the primacy because it was the See of Peter and it was the unwillingness of this fourth General Coun-

cil to ratify this statement which has always proved bothersome to those who support these claims.

There are three or four questions that have to be answered before the Petrine Claim can be acknowledged by others than those who have prejudged the case in their own favor.

There is very little evidence to show that St. Peter ever had any diocesan jurisdiction in Rome. It is difficult to understand how St. Paul, writing to the Romans somewhere about A. D. 50 could have ignored the jurisdiction of Peter or have failed to salute him as he did many others; and after the year 60 in writing to Timothy he again omits reference to the fact that he was writing in the jurisdiction of one whose greetings to Timothy he so studiously neglected.

In the next place there is no evidence either that our Lord bestowed upon St. Peter the jurisdiction of that see, or that St. Peter passed on to his successor, who was selected after his death, such a vital authority as that of infallible supremacy. Moreover in what particular method did the sainted apostle bestow this supreme authority to his successor? Certainly not by any laying on of hands, for he was among the departed when his successor qualified. In whom did the power reside during the interim? Moreover such authority as the Papacy now claims has never received universal assent, for the Greek Church never honored the claim, but on the contrary by their action at Chalcedon the primacy of Rome was given on other grounds. To understand this question, the reader must be careful to distinguish between these three words:—primacy, supremacy, infallibility.

It is easy to make language which in the early Church referred to the primacy, fit into a theory of supremacy. The early Church cheerfully assigned to the bishop of Rome the primacy which became the basis of the theory of supremacy, but the whole Church never endorsed the latter claim, although it acknowledged the former in various General Councils.

It would be difficult therefore to find any records in history of either the Metropolitan of Alexandria or Constantinople accepted the ruling of the Roman Pontiff as placing upon them the obligation of blind obedience. It is curious that the keystone of dogma in the Roman theory insists upon a doctrine which does not exist in the Scriptures or the early fathers. It is a pure assumption that what our Lord said to Peter referred to Rome which He did not mention.

It is also curious that not only did the great General Councils fail to set forth the Petrine theory of imperialism, but actually practiced the democratic theory of constitutional action and refused at Chalcedon to accept the statement of Leo requesting them to give the primacy (never the supremacy) to Rome because it was the see of Peter. Indeed if you had been a Christian in Rome during the first century you would have been regarded by your enemies as belonging to a Greek religion. The Scriptures were written in Greek; of the first ten bishops of Rome, nine of them had Greek names. The liturgies were in Greek. Later on the General Councils were all in the East; the canons

were set forth in the Greek language; the creeds were Greek creeds.

Naturally the Metropolitan of Constantinople, which also was an imperial city, contested with the Bishop of Rome as to the matter of supremacy. They fraternally excommunicated one another over this question.

It has been the sad story of the Church that provincially minded ecclesiastics have sought to hyphenate our Lord's catholicity. Although He came to make of one blood all nations of the earth and although in His Church there was to be neither Jew nor Greek nor Roman, yet we have successively hyphenated Catholicity.

For the first few years the attempt was made to make it a Hebrew-Catholic Church.

Then for some centuries it was a Greek-Catholic Church with the Metropolitan of Constantinople claiming universal jurisdiction.

Then in the Middle Ages, in Western Europe, it became a Roman-Catholic Church.

And there are Anglicans who would like to see it an Anglo-Catholic Church, but the Councils and the creeds proclaim instead one holy Catholic and Apostolic Church without any hyphen to limit its universality.

(Continued next week)

Benefit to Dioceses

By

GEORGE PARKIN ATWATER

IN PREVIOUS articles I have advanced the idea that the work of the National Council could be on a safe foundation only when the pledges from dioceses were permanently fixed. The National Council could expect a certain amount each year from any diocese, and could arrange its budget accordingly.

It will be asked "if the dioceses fail to pay their pledges now, or if they revise them downward, how could there be any assurance that they would not fail in the future?" This possible contingency must be guarded against by three provisions. (1) The diocesan pledge must be based on a careful calculation of average diocesan performance over a period of years. The pledge must be somewhat below the average of performances. (2) The diocesan pledge must be paid in full from the money received from the parishes, before the diocese benefits from such moneys. (3) A reserve of undesignated legacies must be set up, which could be called upon if a diocese through unusual difficulties, had to modify its pledge.

This would seem to assure the National Council a fixed income. It could plan its work for years ahead with some certainty. And this plan would effect very great economies in the cost of all the printing, appeals, and travelling expenses of speakers.

What about the dioceses. I can fairly feel the surging tide of opposition arising from bishops and

diocesan organizations over the suggestion that the pledge to the National Council be paid first.

It is my firm conviction that diocese will benefit by this plan. The reasons are these. (1) Inasmuch as the pledge to the National Church would be below average performance in each diocese, the diocesan share of parish gifts would not be adversely affected, if the parishes maintained their quotas. (2) But as I have said elsewhere the parishes may be unable to maintain their quotas. Would the diocese suffer? The answer is that the diocese would suffer no more than at present from such a decrease in parish gifts. The diocese would seem to stand all the decrease, but inasmuch as the National Church, under its present system, will come back to the dioceses to pay up deficits, the diocese has now to face two difficulties, the National and the diocesan. Under the proposed method, it would face but one, and the one it is best prepared to meet. (3) Admitting that the diocese must stand all the fluctuations of parish support, are there not alleviating conditions that make it possible for the diocese to do so, with real chance of success. (a) The diocese, relieved of any anxiety about national work, can with better heart concentrate on its own problems. (b) The diocese, with a fixed national pledge, can expand its own work, without the menace of an increased national expectancy hanging over it. (c) The diocese has direct and personal contact with givers. Diocesan officers have immediate knowledge of financial resources. They can approach the persons having excess giving capacity. While such gifts ought to be credited to parish quotas, the diocese will benefit by any excess over the quota. (d) The people can be more quickly educated in diocesan enterprises and needs than in national undertakings. (e) The parishes could with more safety give in excess of their quota.

The system today tends to encourage parishes to give somewhat less than the quota for fear that the quota be increased. The system today causes a year or two of prosperity to set an expectancy which increases the diocesan pledge to the National Council, and thus leads to false hopes that such performance is normal. Both diocese and National Church are now suffering from such false expectancy.

But if the Diocesan pledge is fixed, the parish can give more largely to the diocese in good years. The parish officers can confer with diocesan officers about the condition of the parish. The parish can have its quota adjusted to conditions.

Thus the diocese will have a very fair knowledge of what to expect. (f) The diocese can with less difficulty adjust itself to a fluctuating budget. A fluctuating budget for the National Council is disastrous. (g) This proposed method minimizes the danger which now exists that parishes will grow weaker because money needed for their own work should be drained off for new work. The very first concern of the diocese should be for the strength, stability and efficiency of its parishes. The parish is the vital unit of production. It is a powerful

missionary agency in its own field. The distinction between a parish and missions is purely arbitrary. Every parish worth the name is an active and aggressive mission to the unchurched, the needy, the distressed. If any method devitalizes the parishes, the entire diocesan and national structure is in jeopardy.

The method of having the diocese stand the fluctuations of parish giving is but wise cooperation to prevent the capital assets of the parish from being drained off to support other enterprises. Parishes can stand such a drain for a time, but suddenly they will collapse. The diocese that in its zeal fails to take the condition of parishes into account, first of all, is launched on a policy that will in time bring the whole diocesan structure into dire difficulty.

(h) The clergy will be greatly sustained and stimulated if they can feel that the great work of the National Church is on a secure foundation, and that the dioceses are working with the parishes, and not in competition. Many of the clergy now feel that the chief concern of the National Church, and of the dioceses, for the work of the parish, is that the parish pay its quota. This feeling is probably not justified, for many a bishop is most sympathetic and kind in parish affairs. But such a feeling should have no possible ground for justification.

For all these reasons the diocese would perform a service of unparalleled value to the whole Church if they would determine upon a fixed sum to be paid to the National Council, and pay it. This would reduce the area of uncertainty about income to a limited area where it could be more easily managed with best hope of success.

Then the General Convention could say with authority to the National Council "Let your budget each year be determined by your fixed income for the year."

We could then say farewell to crises, alarms, deficits, cuts, and distress of missionaries, for all time, and the Church would not be always under the wailing wall of despair.

THIS UNEMPLOYMENT

By

V. AUGUSTE DEMANT

*Director of the Christian Social Council
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NEW COOK HALL AT TRINITY

TRINITY COLLEGE EXPANDS

By

W. G. BRILL

THE new chapel at Trinity College, now nearing completion, and the crowning feature of a building program that in three years has produced three outstanding new structures, is but the outward and visible sign of a solid progress and enduring growth that has marked the ten-year administration of the Rev. Remsen B. Ogilby as president. Every phase of the college has felt the impetus of new vigor since the completion of the centennial endowment fund in 1923 made possible attention to matters other than finance.

The chapel, a gift of William G. Mather, Trinity 1877, of Cleveland, will be a notable contribution to college and ecclesiastical architecture in America. As a whole, and in almost numberless details, the building is as near perfection in beauty and usefulness as architects, builders, and donor can make it. It represents English Gothic architecture as that type of building was developed from the Norman to the highly ornamented late Gothic that gave to the world some of its most beautiful cathedrals. The crypt chapel, under the sanctuary of the main chapel, is Norman, and the development of the Gothic type is exemplified throughout the main structure, culminating in a 163-

foot tower that soon will become one of the beauty spots of Hartford. The architects have carried out their idea even to the extent of making a single pointed arch in the crypt chapel, the doorway leading from the sacristy, their fiction being that between the beginning of construction and the completion of this chapel there was a period of wars and a change in abbots, with the newcomer finding his bulk too great for the tiny Norman doorway designed by his predecessor.

Such minute attention to detail has characterized the entire construction of the building. Long ago, the workmen took an oath that no slovenly or dishonest work should sully their craftsmanship, and for several months every man on the job has started his week of labor with a special service, conducted by President Ogilby on Mondays at 8 o'clock in the crypt chapel.

The 13-foot Rose window in the west end of the nave is a memorial to the mothers of all Trinity men who contribute to the fund for it. As the afternoon sun strikes through it, this window becomes a veritable jewel on the breast of the Madonna. The side windows of the main chapel will illustrate the gradual unfolding of man's conception of the Deity, one

showing fire worshippers, another Mohammedanism, another Judaism, and so on, culminating in the great Te Deum window over the altar, where the heads of many men notable in the history of Trinity appear, along with those of the fountains of Christianity.

The small, or North, Chapel has been designated "The Chapel of the Perfect Friendship." Here the college fraternities will hold their annual corporate communions. The seals of all fraternities will be embedded in the floor around the altar, and the windows will illustrate the great friendships of history and literature: Damon and Pythias, Roland and Oliver, Aeneas and Achates, Launcelot and Arthur, etc. Over the altar of this chapel is a beautiful Last Supper window, with the Beloved Disciple the most prominent of the twelve.

In the chapel tower there has been placed a carillon of thirty bells, the gift of Rev. John F. Plumb, executive secretary of the diocese of Connecticut, and Mrs. Plumb, in memory of their son, who died while a student at Trinity. These bells, cast by John Taylor and Company of Loughborough England, were first played by Kamiel Lefevere, carillonneur of

the Riverside Church, New York, and delighted the hearers with their purity and mellowness of tone.

THE first building constructed in Trinity's development program houses a 75-foot swimming pool and six squash racquet courts, and is to be the central one of a three unit physical education plant. The swimming pool is of unusual beauty, and the courts are considered the best thus far built to provide accommodations for this fastest growing of individual games. Last year Trinity, founder of the Intercollegiate Lawn Tennis Association, joined with Harvard, M.I.T., Yale and Princeton in organizing the Intercollegiate Squash Racquets Association.

In January a new dormitory, named Cook Hall in honor of the donor, became available and relieved conditions in the old dormitories, which are crowded to capacity, with three students in most of the suites designed for two. This building, of brown stone similar to the material used in the original buildings on the present site of the college, turns the corner of the south side of the quadrangle that was started fifty-odd years ago by the 600-foot line of Jarvis Hall, Northam Towers and Seabury Hall. Matching it on the north is the library and office building, known as Williams Memorial. The north line is being completed by the chapel and a projected addition to the Williams Memorial. The south side of the quadrangle will be closed by an addition to the new dormitory, and a projected and badly needed new chemistry laboratory. The east side will remain open, with the bronze statue of Trinity's founder, Bishop Brownell, in the center. Upon completion, this quadrangle will be one of the outstanding collegiate structures in the country.

Matching the physical progress of Trinity has been the increase in quantity and quality of students. Three years ago the undergraduate body numbered 269, two years ago 296, last year 341, and this year 412. Geographically, the drawing power of the college has increased each year and a larger number of students from private schools has been recorded. Scholastic mortality has shown a steady decline during the period, and now is less than five per cent of the student body. In the last two years, only one student above the grade of freshman failed scholastically. Trinity graduates are welcomed in the ranking graduate and professional schools of the country.

All undergraduate activities are thriving, and provide opportunity for every student to develop his potentialities. Last winter the glee club, in its first organized post-war season, under the direction of Trinity's new

ON THE COVER

THE first memorial given to the Trinity College Chapel was a carillon of thirty bells, donated by Rev. and Mrs. John F. Plumb as a memorial to their son who died during his undergraduate course. The photograph on the cover shows Mr. Plumb, who is the secretary of the diocese of Connecticut, Mr. Harris, the representative of the bell founders, John Taylor and Company of Loughborough, England, and President Ogilby, who has just tested the largest of the bells by wielding the mallet in his hands. The chapel construction, photographs of which have previously appeared in this paper, is in the background. The completed chapel will be dedicated at the June Commencement.

professor of music, finished fourth among eleven clubs entered in the New England trials for the intercollegiate championship.

MR. McALLISTER'S RESIGNATION CAUSE OF FALSE RUMORS

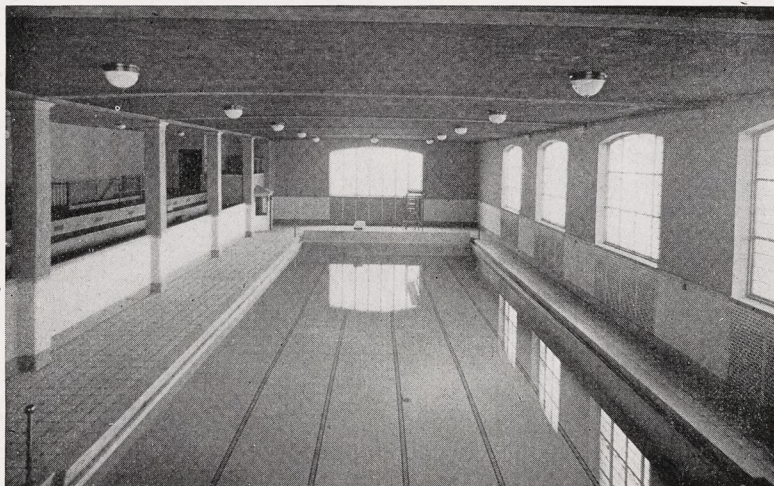
By W. B. SPOFFORD

When a man resigns as the rector of one of the strongest parishes in the country, after having served for only ten months, people naturally are interested to know what lies behind it. So there has been an unusually large amount of discussion over the resignation of the Rev. C. E. McAllister as the rector of St. Luke's, Evanston, wherever Church people have met during the past few weeks. Mr. McAllister came to St. Luke's ten months ago, succeeding Bishop

George Craig Stewart who had been the rector of the parish for twenty-six years. Then suddenly came the announcement of the resignation, with the statement given out that it was to be effective at once. A report a week later stated that Mr. McAllister was to leave Chicago almost immediately. Rumors spread about rapidly that the difficulty was caused by interference in the affairs of the parish on the part of a former rector—a natural supposition possibly since Bishop Stewart had virtually created this parish and of course must retain a tremendous interest in it. Any such cause has been denied repeatedly by Bishop Stewart, by Mr. McAllister and by the St. Luke's vestry. The rumor still persists, however.

THE WITNESS is now able to state positively that no such cause is in any way responsible for this sudden resignation. Those who do know the inside story feel apparently that it is to the best interests of the Church if it is not generally known. That being the case we propose to print nothing further about the matter, and say this much merely to help quiet, if possible, the entirely false rumor that interference by Bishop Stewart was responsible for the resignation. On the contrary Bishop Stewart has stalwardly stood by Mr. McAllister and has aided him in every way possible.

Members of Christ Church, River Forest, Illinois, young people's service league believe in supporting their parish and the Church's program. The Rev. George W. Ridgway, priest-in-charge, appealed to them to assist in the Every Member Canvass. They have raised \$182 in pledges and have pledged \$200 to the parish building fund as a result of the appeal. Not all of the group are members of the Church.



THE NEW SWIMMING POOL
At Trinity College, Hartford

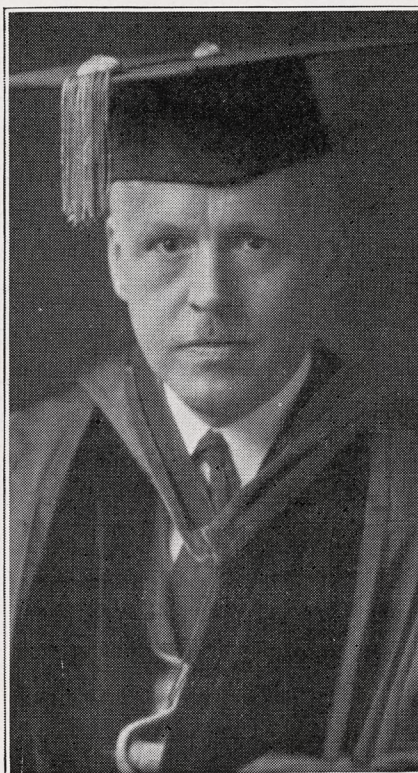
NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

There is a bit more that I would like to tell you about the bells presented to Trinity College by Dr. Plumb. The son in whose memory the bells were given was a senior in Trinity. He became ill of appendicitis and was very sick in the Hartford Hospital. But he knew there was a football game and that if Trinity won he would hear the old chapel bell ring out. Late in the afternoon, near death, he heard the peal of the bell and was delighted. His father and mother therefore felt that a carillon of bells would be a particularly appropriate memorial to him. His father writes: "On the anniversary of his death members of his fraternity asked President Ogilby if he would give them an early communion service in memory of John. Dr. Ogilby consented, there was a 100 per cent attendance, and the service has been held every year since. The attendance is always fine which seems quite remarkable since none of the boys there now knew him. We love to think that his Christian character made a deep impression on his fellows and has become a tradition in the fraternity, and that through the bells in his memory he will still be calling them to worship."

* * *

The 12th annual social service conference of the Church, held under the auspices of the department of Christian social service of the National Council is to be held in Philadelphia May 13 to 17, running at the same time as the National Conference of Social Work. Among those on the program are Miss A. R. Swan of the Auxiliary of the diocese of Pittsburgh, Mrs. William M. Sharp of the Training School, Philadelphia, Mrs. J. Willis Martin of the Auxiliary of Pennsylvania, the Rev. Donald Wonders, chairman of social service of the diocese of Ohio, the Rev. Rankin Barnes, executive secretary of social service, the Rev. Floyd Van Keuren, secretary of social service of the diocese of New York, the Rev. Almon R. Pepper, secretary of social service of Ohio, Miss Margaret C. Maule, social service chairman of the Girls' Friendly, Miss Mary Van Kleeck, director of Industrial studies of the Russell Sage Foundation, the Rev. J. T. Ware, social service secretary of the diocese of Southern Ohio, Miss Mary S. Brisley, Church Mission of Help and Dr. William H. Jefferys of the Philadelphia City Mission. And I thought that was all but here is another page with further important names: Mrs. John M. Glenn, president of the Church Mission of Help,



REMSEN B. OGILBY
President of Trinity College

Miss Bertha Reynolds, associate director of the Smith College school of social work, Mr. Spencer Miller, Jr., and Professor Sumner Slichter of the Harvard Business School. Quite a crowd.

* * *

The Rev. Floyd W. Tomkins, for thirty-three years the rector of Holy Trinity Church, Philadelphia, died on Thursday of last week of bronchial pneumonia. He was in his eighty-third year. The early years of his ministry were spent in the mission fields of the west. Later he was the rector of St. James Church, Keene, N. H.; Calvary Chapel, New York; Christ Church, Hartford; St. James, Chicago and Grace Church, Providence. He was the author of several books and was very prominent in national and diocesan Church affairs.

* * *

The last session of the 1932 Round Table Fellowship, sponsored by the department of religious education of the diocese of Michigan, was held on March 14 in Detroit. During the five weeks of the Fellowship 617 persons have enrolled with an average attendance of over 500, representing practically all the parishes and missions of Greater Detroit. The Rev. D. A. McGregor of the Western Seminary was the speaker at this closing session.

* * *

An anthology of Anglo-ecclesiasti-

cal literature of the seventeenth century is being prepared under the direction of a group of educators of our Church. The editors are Professors Paul Elmer More of Princeton and F. Leslie Cross of Oxford. Others on the committee are Dean Foscroke, the Rev. Frank Gavin of General, Dean Ladd, Dean Washburn, Professor Whitman of Nashotah, Professor Allison of Yale, Professor Murdock of Harvard and Professor Root of Princeton. The book will depict the character of the English Church during the readjustment period following the Reformation.

* * *

The Rev. Malcolm J. Van Zandt, Trinity, Detroit, has resigned to accept a call to St. Thomas', Neenah-Manasha, Wisconsin.

* * *

A great service to stimulate the effort to raise funds for the relief of the unemployed in New York was held at the Cathedral of St. John the Divine the evening of March 20th, with parishes from all over the city uniting. The first speaker was Mr. William H. Matthews, director of the emergency work bureau, who said that the church-going population of the city had been derelict in its duty toward demanding that the city relieve distress by making ample appropriations and he held that the State Legislature would not have reduced needed relief appropriations had the churches made any proper protest.

"In the days of the war we held many mass meetings, many parades of respectable people, protesting this, advocating that," Mr. Matthews said. "But in these matters which no less mean life or death to many people, we aren't very much stirred up."

He was followed by Bishop Manning who pleaded for \$250,000 for relief. "I ask you who are here and all our people to consider not only the material effects of this suffering and want, but also to consider the moral and spiritual effects upon those who are in this situation, the strain upon home life, the breaking down of morale, the loss of hope and courage and efficiency and self-respect which such a situation brings."

"This call to us is immediate. Further and more far-reaching remedial measures must be considered later. The situation calls now not only for generosity, but for sacrifice to aid those who in their great distress are looking to us for sympathy and help."

Bishop Gilbert stated that there were at least 2000 Church families in New York city alone who were absolutely destitute. Mr. George W. Wickersham also spoke and assured the congregation that there was hope for improvement in general conditions but that the present emergency must be met.

Every seat in the Cathedral was filled, with a large overflow crowd in the ambulatory and the choir. There were about one hundred clergymen in the procession.

* * *

The Rev. C. E. McAllister, resigned rector of St. Luke's, Evanston, assisted at St. Luke's, Scranton, Pa., during Holy Week. He preached the Three Hour Service on Good Friday and was also the preacher on Easter Day. The Rev. Robert Kreidler is the rector of the parish.

* * *

Holy Week Services in Scranton, Pa., held in the heart of the city each noon, were attended by fully 2000 people each day.

* * *

The Rev. Harry S. Weyrich, assistant at Emmanuel, Baltimore, has accepted a call to Christ Church, South Amboy, N. J.

* * *

Mrs. Eliza D. Powers, wife of the rector of the Holy Nativity, Baltimore, died on March 22. In addition to her husband she is survived by a daughter, Mrs. James Mitchell of Alexandria, Virginia, and two sons, Hugh W. S., Jr., and Henry Powers.

* * *

A classified and annotated reading-list on "Preparation for Marriage" has been prepared by the Social Service Department of the National Council and may be obtained at five cents a copy from the Bookstore, 281 Fourth Avenue, New York. Intended primarily for the use of the clergy, this bibliography will be found of service to all Church workers, parents, teachers and "other leaders who have responsibility for character education."

* * *

Mr. Parson, have you a sermon which you consider to be worth \$250? The Macmillan Company has offered a prize of that sum for the sermon which, in the judgment of a board of editors, is considered the best submitted to them. From the manuscripts submitted it is intended to form a volume of about thirty sermons. It is their hope that the material gathered may serve to indicate how keen minds and consecrated hearts are meeting the spiritual, intellectual and social needs of this age. So if you want to win \$250 by writing the best sermon, or desire a national hearing for your sermon even if it is only one of the thirty best, write to Mr. L. H. Titterton, head of the religious book department of the Macmillan Company, sixty Fifth Avenue, New York City, and he will send you the rules of the contest.

Better send for the rules in any case. They are interesting since they state the points on which your manuscript will be judged. Might mention

THE WITNESS in writing. It will identify you as an Episcopalian and it should be more generally known that we are as interested in good sermons as are our brethren of other churches. Certainly it will be a real distinction to have a sermon in this book.

* * *

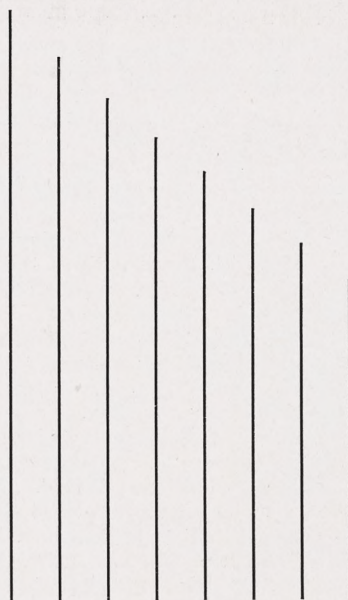
On a recent Sunday the Rev. David Clark made his monthly visitation to Holy Name chapel on the Lower Brule Reservation, South Dakota. It is only 125 miles from his headquarters to this chapel; the thermometer registered from zero to 15 below and there was a deep covering of snow on the prairies. However, Mr. Sam

Medicine Bird, warden of Holy Name chapel, a man who speaks no English, was on the job and had the chapel warm. He had been down with the flu for a week but got up Saturday afternoon and though not very well walked four miles in the face of a cold north wind to keep his appointment! What if the missionary had failed? To be sure the battery fell out of his car, but he walked the last half mile and arrived in good time.

* * *

The Concord Conference, province of New England, opens at St. Paul's School on June 27 and runs until July 6th. Among the leaders this year are the Rev. Gardiner M. Day,

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Heads Important Commission

the Rev. Theodore R. Ludlow, the Rev. E. A. Dodd and the Rev. James S. Neill, all of whom are to give Bible courses. Bishop Brewster of Maine is to teach the Prayer Book and the Rev. Ralph Hayden, also of Maine, is to give a course on Church history. The Rev. John W. Suter, Jr., is to head the courses given for teachers, assisted by Mr. H. T. Lowe, superintendent of schools at Newport, R. I., Mrs. Maude Copley and Miss Lillian M. Boyd, both of the department of religious education of the diocese of Massachusetts. The Rev. B. H. Reinheimer, executive secretary of the field department of the National Council, is to give a course on missions and the Rev. Edric A. Weld, rector of Holderness School, is to give a course for young men on building a Christian World. The courses for the young people's fellowship are to be given by the Rev. Arthur Phinney and the Rev. R. R. Carmichael. Personal religion, always stressed at Concord, is to be handled by the Rev. John M. Groton, Rev. F. C. Lawrence, Rev. Gardner Monks and Mrs. Edric A. Weld.

The Commission on a new laymen's organization, set up by General Convention to look into the desirability for such an organization, and to create one if they consider it wise, met in Cincinnati on March 6th at the call of Bishop Strider of West Virginia, with eleven of the sixteen members present. It was unanimously agreed that there is "a need and an opportunity for further enlisting the laymen of the Church in the promotion of the work of the Church," and several committees of the commission were appointed to consider the details of a plan for such an or-


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ganization. The members of the commission are the Rt. Rev. R. E. L. Strider, the Rt. Rev. Henry W. Hobson, the Rt. Rev. Elmer N. Schmuck, the Rev. Dr. Charles Clingman, the Rev. H. S. Musson, the Rev. A. W. Noel Porter, Mr. Warren Kearney, Mr. George M. Block, Dr. Walter Hulihan, Mr. Robert H. Gardner, Mr. Courtenay Barber, Mr. Eugene E. Thompson, Mr. John D. Allen, Judge Philip S. Parker, Mr. Frank P. Dearing, Mr. Harry S. Gregg.

The scheme for Church unity in South India has advanced one more step. A special session of the General Council of the Church of India, Burma and Ceylon, which corresponds to our General Convention, was held in Calcutta in February. The questions about the scheme which had been referred to the Lambeth Conference in 1930 for advice were discussed again in the light of the communications from Lambeth.

Finally, a resolution of general approval was carried almost unanimously, instructing the Anglican members of the Joint Committee on Union to ask for certain modifications but showing that in spite of some dissatisfaction and the need of much further consideration, every part of the Church of India is in favor of persevering with the scheme.

The next step, in the Anglican Communion, is that every one of the organized dioceses in India must consider the schemes, in their councils, and it must be approved by at least two-thirds of them. There are thirteen. The fourteenth, Nasik, still ranks as a missionary diocese. Then the scheme will come up again in the General Council's next meeting, in 1935.

For the other Communions concerned, there are four Wesleyan Councils, three of which have approved, and the decision of the fourth is awaited. In the organization known as the South India United Church, there are nine Councils, and six have so far approved.

It is thus possible that the scheme might be inaugurated in 1936. Bishop Westcott of Calcutta, Metropolitan

of India, has written to Bishop Norris, chairman of the Chinese House of Bishops: "You must not think that the scheme is likely to go through rapidly. I am inclined to think that ten years' more work will be required before there is that real measure of agreement that would justify the inauguration of the experiment. . . . The Bishop of Nasik . . . says that he is more than ever in sympathy with the scheme, but he is impressed with the extent of the gaps which still have to be bridged, and that process will take time."

Thirteen diocesan bishops were present (the see of Lahore being vacant), forty-four priests and thirty-nine lay representatives. Every diocese was represented by both orders.

The diocese of Western New York is following the example of the dioceses of Massachusetts and Rhode Island—in any case they are making a

try at it. A number of the Buffalo clergy have sent a letter to every clergyman of the diocese asking him to take a cut of 10 per cent in his salary, the fund thus raised to go to the National Council to apply on the \$400,000 that has to be raised. Collections are also to be taken in most parishes on Whitsunday for the deficit.

* * *

Now here is an idea. Bishop Rowe, stopping over in Chicago the other day on his way west, suggested that the government send a million or two of its unemployed to Alaska. The depression is hardly known there, he said, and the country can easily provide a livelihood for five million people, whereas only 75,000 live there now. The first paragraph of Dr. Laidler's article, elsewhere in this issue, rather indicates that even this good old country might also easily provide a livelihood for many millions

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By P. H. Graham

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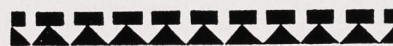
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that are not getting it now, if we considered that as our primary job. Why go to Alaska for something to eat when they are burning wheat here because there is too much of it? Figure out the simple answer to that question and we can check you down as being wiser than most of our legislators in Washington appear to be. The answer has been repeated time and again in the series of articles on "The Christian Way Out." Read Dr. Laidler's article this week for instance—the gist of the whole business is there.

* * *

The Auxiliary of Western New York is to hold its spring meeting this coming month at St. Luke's, Jamestown.

* * *

The Rev. Henry Darlington, rector of the Heavenly Rest, New York, has deeded to the diocese of Newark certain lands adjoining Eagle's Nest Farm, Delaware, N. J., the site of the diocesan camp.

* * *

The convention of the diocese of Western New York is to be held at Trinity, Buffalo, May 16, 17 and 18.

* * *

The world today is not asking what is God's will but what is the expedient thing to do in the immediate crisis, the Rev. Dr. Caleb R. Stetson, rector of Trinity, New York, declared in his sermon last Sunday.

"The world is suffering today, but it is not redemptive suffering," he declared. "We must consciously bear the results of our sins, only so can there be any hope for mankind. Every man should repent for his sins, suffer for them, be willing to die as a sacrifice for them if necessary."

He declared that sins are not isolated things but are a part of the spirit of evil that God has seen as destroying the world, and that every person has an individual responsibility for his share in the corporate wrong.

"One should say not how wicked is society today but what share have I in the wickedness and unfairness that is in the world," he said.

* * *

The Rev. J. Howard Melish of Brooklyn, who speaks out on occasions, had things to say last Sunday about the tie-up between Tammany Hall and gangsters and racketeers. Speaking of our political rulers he said:

"They levy tribute upon every business man dealing with the government, from the chalk used by the child in the schools to the railway and electric light necessary to the welfare of all," he said. "They are in league with gangsters and racketeers, without whom they could not exist."

"The organizations operate under the names of great political parties,

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THE WITNESS

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even as Caiaphas in Christ's time operated under the name of the Church and Pilate in the name of the empire. But party names are only counters to catch fools."

* * *

The Transfiguration, New Buffalo, N. Y. church, was formally dedicated on the 13th by Bishop Ward, of Erie, acting for the bishop of Western New York who is on a holiday. The rector of the parish is the Rev. Edgar L. Tiffany who came to Buffalo from the Ascension, Pittsburgh, in 1928. This new church will seat 300 people. At the moment the parish has 400 communicants, eighteen active societies and a Church school of two hundred and fifty. The growth and accomplishments of the parish over a short period reflects credit upon the leadership of Mr. Tiffany.

* * *

The dates of the Gambier Conference are from June 27 to July 8. Among the leaders are Spencer Miller, Jr., who is to give a course on industry, the Rev. Arthur Sherman on missions, Rev. Freeman Whitman of Nashotah on English Church history, Rev. John Bradner on religious education, Miss Florence Newbold on the Girls' Friendly Society.

* * *

A luncheon in honor of the Rev. Phillips Osgood of St. Mark's, Minneapolis, was given in Chicago by laymen of the diocese. Dr. Osgood was in the city as the preacher at the noonday services at the Garrick Theatre. In his address Dr. Osgood declared that he has complete confidence in the outcome of our present economic difficulties, indicating possibly that things are not quite as bad in Minneapolis as they are in Chicago. Said he: "Conditions are ripe today for a great religious awakening. It is a day of starvation for the Christian message. We are on the threshold of a new apostolic age if history means anything. The Christian Church has a great opportunity and responsibility for advance ahead of it which will be just as effective in its mission as an onswEEPing avalanche."

* * *

The whole question of opportunities for work for women in the Church has been referred to a special committee appointed by the National Council for investigation and study.

CATHEDRAL CHOIR SCHOOL - NEW YORK

A boarding school for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the Close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address The Precentor, Cathedral Choir School, Cathedral Heights, New York City.

This is in line with the following resolution of the 1930 Lambeth Conference:

"The Conference wishes to insist on the great importance of offering

to women of ability and education, who have received adequate special training, posts which provide full scope for their powers and bring to them real partnership with those

Services of Leading Churches

Cathedral of St. John the Divine

New York City
Amsterdam Avenue and 112th St.
Sundays: Holy Communion, 8, 9, 9 (French); Children's Service, 9:30 A. M.; Morning Prayer or Litany, 10 A. M.; Morning Prayer, Holy Communion and Sermon, 11 A. M.; Evening Prayer, 4 P. M.
Weekdays: Holy Communion, 7:30 A. M. (Saints' Days, 10:15); Morning Prayer, 10 A. M.; Evening Prayer, 5 P. M. (Choral).

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10, 11 A. M.; 4 P. M.
Daily: 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved

Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m., Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

Little Church Around the Corner

Transfiguration

1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 7:30).
11—Missa Cantata—Sermon; 4—Vespers.

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday: Holy Communion, 11:45.

Church of St. Mary the Virgin

New York
46th St., between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 8, 9, 10 and 11.
Vespers and Benediction: 8 P. M.
Week-day Masses: 7, 8 and 9:30.

St. Paul's Cathedral

Buffalo, New York
Sundays: 8, 11, 8.
Weekdays: 8, 12:05.
Thursday: 11 (additional).

Grace and St. Peter's Church

Baltimore, Md.
(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

Trinity Cathedral, Cleveland

Sundays: 8, 11 and 4.
Daily: 10:30.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
1450 Indiana Ave.
Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

St. Peter's Church

3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Christ Church Cathedral

Hartford, Conn.
Cor. Main and Church Streets.
The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10; 5:00.
Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
Sundays: Holy Communion, 7:30 and 8:15 A. M.; Young People's Mass, 9 A. M.; Church School, 9:30 A. M.; Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M.; Solemn Evensong and Sermon, 7:30 P. M.
Week Days: Matins 7:15 A. M.; Mass 7:30, Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

Church of St. John the Evangelist

Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11 A. M.; 7:45 P. M.
Tuesdays: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays: 10.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

who direct the work of the Church, and genuine responsibility for their share of it, whether in parish or diocese, so that such women may find in the Church's service a sphere for the exercise of their capacity."

The Presiding Bishop appointed a small committee to inaugurate the study. This committee has added to its members Church women who are representative of various professions. The active membership is for reasons of economy and expediency at present limited to the eastern part of the country, but women throughout the whole country are actively interested. The Committee will hold an all-day meeting on April 1st, at the Church Missions House, in New York City.

Among the committee members are: Miss Grace Lindley, honorary chairman; Miss Charlotte Tompkins, educational secretary of the diocese of Central New York, chairman; Deaconess Frances R. Edwards, secretary; Miss Edna Beardsley; Miss Margaret Marston; Miss Mary E. Ladd, in charge of Windham House; Miss Mary S. Brisley, of the Church Mission of Help; Dr. Gertrude Bussey, of Goucher College, Baltimore; Mrs. Vladimir Simkhovitch of Greenwich House, New York; Miss Eva Corey of Massachusetts; Deaconess Elizabeth Chappell, field secretary of the retiring fund for deaconesses; and Dr. Irene G. Woodcock, clinical and private practitioner in Oral Health, New York City, and member of the child study commission of the department of religious education.

* * *

John Carlton Turner, protege of Bishop Juhan of Florida, was ordained to the priesthood at the Good Shepherd, Jacksonville, on March 6th. He is in charge of two missions near the city.

* * *

The Rev. William T. Sherwood has accepted the rectorship of Trinity, Tyrone, Pa.

* * *

Archdeacon Leslie of Newark dedicated a new parish house at Lincoln Park, N. J., on March 6th.

* * *

The Bishop of Chicago, generally referred to in the newspapers as "one of the young leaders of the Church," is now a granddaddy. A daughter was born to Mr. and Mrs. John C. Stewart last Saturday.

* * *

Mrs. Ernest V. Shayler, wife of the bishop of Nebraska, died in Omaha on Saturday last after a short illness of pneumonia.

* * *

The Girls' Friendly of the diocese of Chicago is to hold its annual missionary service next Sunday at Emmanuel Church, LaGrange. Archdea-

con Ziegler is to speak and the rector, the Rev. Irvine Goddard, is to officiate.

* * *

The Rev. Francis J. Hall, formerly professor of theology at the General Seminary and a distinguished scholar, died on March 12th at his home in Baldwinsville, New York.

* * *

A group from St. Mark's-in-the-Bouwerie, New York, journeyed to Douglaston, Long Island, on the 13th and presented four episodes from Kahlil Gibran's "Jesus the Son of Man" at the afternoon vesper ser-

vice at Zion Church where the Rev. Lester L. Riley is rector.

* * *

More than 13,000 books were circulated among patients of St. Luke's Hospital, Chicago, during the past year, according to the annual report of Mrs. D. W. Warinner, librarian. The detective story is most in demand among patients. Running second in the type of books read are biographies.

St. Luke's Library is a branch of the public library and is operated in conjunction with Grace church, which adjoins the hospital.

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